



Fostering Moderate Character of Santri: Effective Hidden Curriculum Strategy in Islamic Boarding Schools

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Abstract

This research aims to investigate the role of the hidden curriculum in fostering a moderate character among students at Al-Ilahiyyah Islamic Boarding School in Ngoro, Jombang. Utilizing a qualitative case study design, the research involves *Kiai*, *Ustadz*, and students as participants. Data were gathered through in-depth interviews, observations, and document analysis. The findings reveal that: (1) there are five critical components of the hidden curriculum at the boarding school that contribute to developing students' moderate character, namely congregational prayers, religious book study sessions, public speaking, discussions, student life, and daily social interactions; (2) these components embody core values of moderation such as balance, openness, tolerance, non-imposition of opinions, and harmonious coexistence in diversity; (3) through the processes of habituation and internalization of these values, students' characters increasingly reflect moderate qualities. Consequently, the hidden curriculum significantly contributes to enhancing the moderate character of students at the studied location, as demonstrated by the diversity that allows the boarding school community to coexist peacefully.

Keywords: Hidden Curriculum, Moderate Character, Students, Islamic Boarding School.

Abstrak

Penelitian ini bertujuan mengeksplorasi peran hidden curriculum dalam meningkatkan karakter moderat santri di Pondok Pesantren Al-Ilahiyyah Ngoro Jombang. Penelitian kualitatif dengan rancangan studi kasus ini melibatkan *Kiai*, *ustadz*, dan santri sebagai partisipan. Pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan studi dokumentasi. Hasil penelitian menunjukkan: (1) terdapat lima komponen hidden curriculum di pondok pesantren yang berperan membentuk karakter moderat para santri, yaitu sholat berjamaah, pengajian kitab, muhadharah, musyawarah, nyantri, dan interaksi sosial keseharian; (2) komponen-komponen tersebut mengandung nilai-nilai inti moderasi seperti sikap tengah, terbuka, toleran, tidak memaksakan pendapat, dan hidup rukun dalam kebhinekaan; (3) melalui proses habituasasi dan internalisasi nilai-nilai moderat tersebut, karakter para santri menjadi semakin mencerminkan sifat-sifat moderat. Dengan demikian, hidden curriculum terbukti berperan sangat signifikan dalam peningkatan karakter moderat santri di lokasi yang kami teliti, yang dicerminkan oleh keragaman yang membuat kehidupan pesantren selalu hidup berdampingan.

Kata kunci: Hidden Curriculum, Karakter Moderat, Santri, Pondok Pesantren.

INTRODUCTION

Character education has become a major concern in Indonesia in recent years.¹ The Indonesian government has declared character education as an integral part of the national education curriculum from elementary school to tertiary level.² The aim is to form a young generation with positive and strong characters who can contribute productively to nation-building. One of the positive characteristics that is considered important to form and develop is the moderate character.³ Moderate character is defined as a character that reflects a middle attitude, is not extreme, is tolerant of differences, is open to diverse views, and can coexist peacefully with people from different backgrounds.⁴ Characters like this are needed in the context of Indonesian society which is very plural socially, culturally, and religiously.⁵

Several study results show that the level of radicalism and intolerance among Indonesia's young generation is quite high.⁶ This is certainly very concerning and has the potential to cause social friction and threaten national unity and integrity. Therefore, efforts to form strong moderate character in the younger generation are felt to be very urgent.⁷ One of the strategic social institutions that is considered to play an important role in the formation of moderate character in Indonesia's young generation is Islamic boarding schools. As the oldest traditional Islamic educational institution in Indonesia which provides comprehensive religious education and Islamic values, Islamic boarding schools are considered to have a central role in instilling the values of moderation, tolerance, and harmony in diversity.⁸ Several previous studies have explored the role of the hidden curriculum in shaping various aspects of the character of students in the Islamic boarding school environment. For example, Alamin, et al who showed the hidden curriculum at Pondok Gontor played a role in forming the character of discipline,

¹ James Arthur, 'Traditional Approaches to Character Education in Britain and America', in *Handbook of Moral and Character Education* (Routledge, 2008); Siti Muawanatul Hasanah et al., 'Forging Qur'anic Character: A School Principal Leadership Model-Insights', *Nidbomul Haq : Jurnal Manajemen Pendidikan Islam* 9, no. 1 (17 February 2024): 28–42, <https://doi.org/10.31538/ndh.v9i1.4380>.

² Hasan Basri and Alamin Abdullah, 'Curriculum Integration Constructs in Integrated Islamic Elementary School', *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 1 (6 February 2024): 79–99, <https://doi.org/10.31538/tijie.v5i1.873>.

Moch Sya'roni Hasan, Mar'atul Azizah, and Abd Rozaq, 'Service Learning in Building an Attitude of Religious Moderation in Pesantren', *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (12 October 2023): 559–76, <https://doi.org/10.31538/tijie.v4i4.714>.³ {Citation}

⁴ Muhammad Rizqi Kader, Muhammad Husnur Rofiq, and Muhammad Anas Ma'arif, 'Religious Moderation Education Strategy at the Mualaf Assembly', *At-Tadzkiir: Islamic Education Journal* 3, no. 1 (1 March 2024): 35–46, <https://doi.org/10.59373/attadzkiir.v3i1.46>.

⁵ Amalia Rabiatul Adwiah, Aulia Faraz Tantia, and Intan Asyikin Rantikasari, 'Implementation of Storytelling Method with Folktales in Instilling Character Values in Children: A Study at ABA Warungboto Kindergarten', *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 8, no. 1 (31 March 2023): 47–57, <https://doi.org/10.14421/jga.2023.81-05>.

⁶ Nur Ali et al., 'Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia', *Islam and Christian-Muslim Relations* 32, no. 4 (2 October 2021): 383–405, <https://doi.org/10.1080/09596410.2021.1996978>; Robert W. Hefner, 'Islamic Radicalism in a Democratizing Indonesia', in *Routledge Handbook of Political Islam* (Routledge, 2011).

⁷ Karman et al., 'The Design for Emancipatory Quran Interpretation Learning to Deradicalize Students' Quran Understanding', *Jurnal Pendidikan Islam* 7, no. 2 (December 2021): 165–80, <https://doi.org/10.15575/jpi.v7i2.12720>.

⁸ Nuriman Nuriman et al., 'A Study of Embracing Adolescent Islamic Moral Values at Two Schools in Rural Area', *Jurnal Ilmiah Peuradeun* 12, no. 1 (30 January 2024): 117–36, <https://doi.org/10.26811/peuradeun.v12i1.1045>.

hard work, and independence in their students.⁹ Likewise, Gunawan discovered that religious character values such as sincerity, trust, and gratitude were embedded through the hidden curriculum at the Hidayatullah Islamic Boarding School in Balikpapan.¹⁰ Furthermore, the results of Nur Laila Syarifah's research found that there was a positive and significant influence between the Islamic boarding school-based hidden curriculum and the formation of students' moral character at Cordova Kajen Vocational School.¹¹

However, there are not many studies that specifically explore the role of hidden curriculum in the formation of moderate character in Islamic boarding school environments. To follow up on the results of previous studies and answer existing research gaps, this research aims to explore the role of the hidden curriculum in efforts to improve the moderate character of students at the Al-Ilahiyyah Ngoro Jombang Islamic Boarding School. A hidden curriculum is defined as a hidden curriculum, namely the values, beliefs, attitudes, and social norms implicit in the routine of daily life in a particular educational environment, in this case, the Islamic boarding school environment.¹²

Based on preliminary observations and interviews, it was found that at the Al-Ilahiyyah Ngoro Jombang Islamic Boarding School, there are many routines, habits, and social norms that explicitly or implicitly lead to the cultivation of the values of moderation, tolerance, mutual respect for differences and harmony between people. religious, even though the majority of students have an Islamic religious background. Examples of routines and habits in question include congregational prayers which teach discipline, order, and brotherhood; *mubadharah* (speech) and deliberation activities that train speaking skills, expressing opinions, and accepting differences of opinion; the *nyantri* tradition which teaches independent, simple living and respect for hard work; as well as daily interactions between students from various ethnicities and social backgrounds. All of this is thought to form a hidden curriculum that effectively instills the values of moderation in the students.

It is hoped that this research can provide contributions both theoretically and practically. Theoretically, the results of this research can enrich the body of knowledge regarding moderate character education and the role of the hidden curriculum in traditional Islamic education environments, namely Islamic boarding schools. Practically, the results of this research can provide valuable input for Islamic boarding school managers in optimizing the role of the hidden curriculum to shape the moderate character of the students. Apart from that, the

⁹ Nurul Salis Alamin et al., 'Implementation of Hidden Curriculum in Modern Islamic Institution: A Phenomenology Studies at Pondok Modern Darussalam Gontor Ponorogo Indonesia', *Technium Social Sciences Journal* 28 (2022): 52.

¹⁰ Ade Gunawan et al., 'Implementation of Hidden Curriculum in Enviromental Education (Case Study: Pondok Pesantren Hidayatullah Balikpapan)', in *International Proceeding ASEAN Youth Conference. Kuala Lumpur: PPIM*, 2018.

¹¹ Nur Laila Syarifah, 'Pengaruh Hidden Curriculum Berbasis Pesantren Terhadap Pembentukan Akhlaqul Karimah Siswa di SMK Cordova Kajen Tahun 2019', *QUALITY* 8, no. 2 (2 November 2020): 291–302, <https://doi.org/10.21043/quality.v8i2.8169>.

¹² Luluk Asmawati, 'The Development of Puzzle Games for Early Childhood Based on the Banten Local Culture', *Jurnal Ilmiah Peuradeun* 11, no. 2 (30 May 2023): 531–50, <https://doi.org/10.26811/peuradeun.v11i2.895>; Ali Idrus et al., 'Implementation of Minister of Education and Culture Policy Number 84 of 2013 Article 11', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (23 December 2022): 175–82, <https://doi.org/10.31538/munaddhomah.v3i2.248>.

results of this research can also be a reference for stakeholders in formulating policies related to moderate character education at other educational institutions in Indonesia.

RESEARCH METHODS

This study used a qualitative approach with a case study design¹³ to explore in depth the role of the hidden curriculum in improving the moderate character of students at the Al-Ilahiyyah Ngoro Jombang Islamic Boarding School. A qualitative approach was chosen because it aims to understand the phenomenon from the participant's perspective with an emphasis on depth of meaning.¹⁴ The case study design was chosen so that researchers were able to conduct a thorough exploration of a single case, in this case, the Al-Ilahiyyah Ngoro Jombang Islamic Boarding School, to produce a rich and complete description. The case study design is considered most appropriate to research questions that focus on 'how' (how) and raise contemporary issues in real-life contexts.¹⁵ This research was conducted in the period from January to July 2023 and the communication or presence of researchers was quite intense at the research site, this ensured that chemistry could be established between researchers and informants.

The research subjects were caregivers, *ustadz*/teachers, and students of the Al-Ilahiyyah Ngoro Jombang Islamic Boarding School who were selected using purposive sampling and total sampling techniques. The data collection technique used was triangulation, consisting of in-depth interviews, participant observation, and documentation studies. In-depth interviews were conducted to explore data and information related to participants' experiences and views regarding the phenomenon under study.¹⁶ The interview guide used is open-ended and develops during the interview process. Participant observation was carried out to observe participants' daily lives that were relevant to the focus of the research, namely related to activities and routines in Islamic boarding schools which are thought to form a hidden curriculum as well as social interactions between students. Documentation studies, such as Islamic boarding school profiles and activity schedules, function as supporting data.

To ensure the validity of research findings, several efforts were made, including extending the participation of researchers in the field, detailed and in-depth observations, triangulation of data sources and data collection methods, as well as member checking with participants. Data analysis uses the Miles and Huberman model,¹⁷ which consists of data reduction, data presentation, and concluding/verification interactively and repeatedly during the research process. Data reduction is carried out by summarizing, selecting the main things, focusing on certain themes, and discarding irrelevant data.¹⁸ Presentation of data in the form of narrative text enriched with matrices, graphs, or charts to sharpen understanding of the reduced data, so that researchers can draw initial conclusions and verification which will then become research findings.

¹³ Sugiyono, *Metode Penelitian Pendidikan: (Pendekatan Kuantitatif, Kualitatif Dan R & D)*. (Bandung: Alfabeta, 2017).

¹⁴ Lexy J. Moeloeng, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2017).

¹⁵ Agus Maimun, *Penelitian Studi Kasus Bidang Pendidikan Islam* (Malang: UIN Maliki Press, 2020).

¹⁶ Emzir, *Metodologi Penelitian Kualitatif: Analisis Data* (Depok: PT Raja Grafindo, 2014).

¹⁷ Michael Huberman and Matthew B. Miles, *The Qualitative Researcher's Companion* (sage, 2002).

¹⁸ John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed* (Yogyakarta: Pustaka Pelajar, 2010).

FINDINGS AND DISCUSSION

Findings

Hidden curricula are the values contained in daily activities and routines in Islamic boarding schools, which are not explicitly stated in the formal curriculum. Hidden curriculum plays an important role in forming the character of moderation in Islamic boarding schools. Based on the results of an interview with the Al-Ilahiyyah Islamic Boarding School's caretaker as the Al-Ilahiyyah Islamic Boarding School's caretaker, it shows that the Islamic boarding school consciously and deliberately integrates the values of Islamic moderation in the daily lives of the students through various activities and routines, even though this is not explicitly stated in the formal curriculum. According to the Head of the Al Ilmuyah Islamic Boarding School, *"Forming a moderate character is very important so that the students can practice Islam correctly, namely by being friendly, polite, tolerant and respecting differences."* The administrators of the Al-Ilahiyyah Islamic Boarding School detailed several examples of hidden curricula at the Al-Ilahiyyah Islamic Boarding School which play a role in shaping the moderate character of the students, namely:

Congregate prayer five times a day

Congregational prayers are carried out istiqamah at the Islamic boarding school mosque. All students are required to attend congregational prayers unless there is a *syar'i* excuse. According to the Head of the Al Ilmuyah Islamic Boarding School, *"Through congregational prayers, the students learn to be orderly, disciplined, have a sense of responsibility not to disturb other congregation members, and be tolerant in the congregation."*

The results of the observations show the calm, orderliness, and solemnity of the students in carrying out congregational prayers. They help each other if someone is not yet fluent in the reading and prayer movements. There is no compulsion of a particular sect or sect. After the prayer, they shook hands and smiled. This fosters an attitude of tolerance and brotherhood between fellow students.

Book Study

The activity of reciting the yellow book is carried out every day in each *surau* or class. The students learn to understand and practice the contents of the book according to the guidance of the Kiai or Ustadz who teaches the recitation. According to Ustadz Yusuf, one of the senior Ustadz at the Al-Ilahiyyah Islamic Boarding School, *"Through this recitation, the students learn comprehensive religious knowledge, so they can take the middle path and not be narrow-minded or extreme."*

The results of observing the recitation show that the students are very enthusiastic about participating in the recitation. When someone doesn't understand, they dare to ask the Ustadz a question. The discussion proceeded in an orderly and ethical manner. Sometimes there are differences of opinion, but they can accept it well. This forms an open, objective, and tolerant attitude in thinking.

Muhadharah (speeches) and weekly deliberations

Every Friday night a muhadharah is held, where the students take turns practicing their speech skills in front of other students. Meanwhile, every Saturday night a deliberation is held to discuss various problems that arise in the Islamic boarding school environment. According to Ustadz Yusuf, *"From this activity, students learn to express their opinions well, respect and tolerate different views, and act sportsmanship if their opinions are not accepted."*

The observation results showed that the *mubadharah* was running in an orderly manner. The students looked enthusiastic and gave each other appreciation and constructive corrections. Likewise, during deliberations, they actively put forward ideas and are involved in healthily discussing problems. Differences of opinion that arise are accepted as something normal so that harmony remains.

Nyantri (community service)

Nyantri means doing work together in the Islamic boarding school environment, such as cleaning the mosque, bathroom, yard, and so on. This joint activity is carried out regularly every week. Nyantri practices an attitude of hard work, simplicity, togetherness, and respect for other people's work. According to student Ahmad, "Nyantri makes us feel like we are not alone and want to be invited to work together. So we can live in harmony with friends who have different opinions or religions."

Observation results show that all *santri* without exception are actively involved in Nyantri. They work cheerfully, joke around, and help each other without distinction of seniority or social background. The spirit of togetherness and unity is felt in this Nyantri activity.

Daily social interactions

The daily lives of students who live together in one dormitory with various social and ethnic backgrounds naturally train them to know each other, respect, understand, and live tolerantly with differences. According to student Sari, "Here we learn how to behave if there are friends who have slightly different habits, customs, accents or ways of thinking. The main thing is we have to respect everything."

The results of observations of the daily interactions of the students show beautiful closeness and harmony. They can accept and understand differences. It is not uncommon to share food or goods from each other's regions to get to know each other's culture. If there is a dispute, it is quickly resolved with a cool head because they are used to living together in differences. This trains students' attitudes of tolerance and moderation.

Meanwhile, the results of interviews with several senior students showed their awareness of the positive influence of various Islamic boarding school activities and routines that they carry out every day on the formation of moderate attitudes. Student Lutfi, who has been a student at Pondok Al-Ilahiyyah for 7 years, said:

"It's true, we unconsciously become more moderate, tolerant of differences, and can get along well with anyone because of the daily habits at the Islamic boarding school. For example, in congregational prayers, we can pray together with other people in peace. Or during community service, we trained to appreciate all work, so no one feels superior alone."

Likewise, according to student Rahma, who has been at the Islamic boarding school for 8 years:

"Yes, hidden curriculum is like a non-academic activity that has a lot of influence in making us more open and tolerant. For example, when we get together casually, we often discuss religious, social, or political issues in a relaxed but serious manner. So from there, an attitude is formed. willing to listen to different opinions, not immediately blaming others."

Both students agreed that apart from religious knowledge from the yellow book, it was their daily activities and experiences with fellow students from various backgrounds that significantly trained them to have a moderate, open and tolerant character as taught by the Kiai and Ustadz. They feel very grateful to be able to receive education at the Al-Ilahiyyah Islamic Boarding School which is very steeped in the values of moderation.

Based on the findings above, it can be concluded that at the Al-Ilahiyyah Ngoro Jombang Islamic Boarding School, many routines, activities, and unwritten norms form a hidden curriculum for the students. The hidden curriculum is reflected, among other things, in (1) Congregational prayers five times a day; (2) Study of classical books; (3) Muhadharah and deliberation; (4) Community service (*nyantri*); and (5) Daily social interactions between students.

These activities and routines, whether we realize it or not, effectively instill the core values of moderation such as openness, tolerance, mutual respect for differences, willingness to listen to other opinions, and living in harmony and peace despite diverse backgrounds. This can be seen from the way the students carry out their daily activities together, helping each other, respecting each other, quickly resolving internal conflicts, and being able to interact positively even though there are many individual differences.

Following are the research findings from several presentations of the research data above in tabular form.

Table 1. Hidden Curriculum Research Findings in Forming Santri Religious Moderation Attitudes

No	Hidden Curriculum	Instilled Moderation Values
1	Congregational prayers five times a day	Order, discipline, responsibility, tolerance
2	Study of classical books	Comprehensive religious knowledge, open-minded, objective, tolerant
3	<i>Muhadharah</i> and deliberation	Express opinions well, respect different opinions and be sportsmanlike
4	Community service (Khidamah)	Hard work, simplicity, togetherness, respect for other people's work
5	Daily social interactions	Get to know each other, respect, understand, tolerate

The findings of this research show that the hidden curriculum at the Al-Ilahiyyah Ngoro Jombang Islamic Boarding School effectively instills the values of moderation such as openness, tolerance, mutual respect for differences, willingness to listen to other opinions, and living in harmony and peace despite the diversity of backgrounds. This can be seen from the way the students carry out their daily activities together, helping each other, respecting each other, quickly resolving internal conflicts, and being able to interact positively even though there are many individual differences.

Discussion

Research findings show that at the Al-Ilahiyah Ngoro Jombang Islamic Boarding School, the moderate character of the students, which is characterized by a middle, tolerant, open, harmonious, and peaceful attitude in diversity, is formed through a process of habitualization and internalization of many routines, activities and unwritten norms that form hidden curriculum. A hidden curriculum is a hidden curriculum that contains values, beliefs, attitudes, and social norms that are implicit in the routines of daily life in a particular educational environment.¹⁹

At the Al-Ilahiyah Islamic Boarding School, five main components of the hidden curriculum were identified which play a significant role in shaping the moderate character of the students, namely: (1) congregational prayer; (2) book study; (3) *muhadharah* and deliberation; (4) lining up; and (5) daily social interactions between students. This finding is in line with the concept put forward by Miftachul Huda et al²⁰ as well as several other researchers Matorevhu²¹, Kärner²², Wildan Agus Wicaksono²³ and Detu Maharani Puspita Sari²⁴, which states that the hidden curriculum has a determinative influence, even stronger than the written formal curriculum, in shaping the habitus, character, and personality of students.

This significant influence occurs because of the natural nature of the hidden curriculum which directly intersects with the personal and social experiences of students in their daily lives in the educational environment, in this case, the Islamic boarding school environment.²⁵ The moral messages and values contained therein, which often conflict with the ideal values in the formal curriculum, are more easily accepted and absorbed by students.²⁶ That is why, through

¹⁹ Nabila Siraj, 'Beyond Prescribed Curriculum: Understanding Primary School Teachers' Perspective of Hidden Curriculum in the Context of Karachi, Pakistan', *Theses & Dissertations*, 1 January 2021, https://ecommons.aku.edu/theses_dissertations/1875.

²⁰ Miftachul Huda et al., 'Islamic Religious Education Learning Media in the Technology Era: A Systematic Literature Review', *At-Tadzkiir: Islamic Education Journal* 3, no. 2 (7 June 2024): 83–102, <https://doi.org/10.59373/attadzkiir.v3i2.62>.

²¹ Alois Matorevhu and Havatidi Madzamba, 'The Hidden Curriculum and Its Role in Curriculum Innovation Implementation', *Journal of Research in Instructional* 2, no. 2 (18 November 2022): 163–74, <https://doi.org/10.30862/jri.v2i2.96>.

²² Tobias Kärner and Gabriele Schneider, 'A Scoping Review on the Hidden Curriculum in Education', 23 March 2023, <https://psycharchives.org/en/item/2f61b2ed-a3b9-4c56-8f39-4edb41ec660d>.

²³ Wildan Agus Wicaksono, Imron Arifin, and Raden Bambang Sumarsono, 'Implementing a Pesantren-Based Curriculum and Learning Approach to Foster Students' Emotional Intelligence', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (20 March 2024): 207–21, <https://doi.org/10.31538/munaddhomah.v5i2.1074>.

²⁴ Detu Maharani Puspita Sari et al., 'Hidden Curriculum dalam Dimensi Pembangunan Karakter untuk Mengatasi Degradasi Moral Sekolah Dasar', *SAP (Susunan Artikel Pendidikan)* 8, no. 2 (5 December 2023): 313–21, <https://doi.org/10.30998/sap.v8i2.17019>.

²⁵ Agus Agus, Minggusta Juliadharma, and Mawardi Djameluddin, 'Application of the CIPP Model in Evaluation of The Inclusive Education Curriculum in Madrasah Aliyah', *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 8, no. 1 (25 February 2023): 31–50, <https://doi.org/10.31538/ndh.v8i1.2705>; Mursal Aziz et al., 'Tahfidzul Qur'an Curriculum Media Innovation in Islamic Boarding Schools', *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (2 April 2024): 235–49, <https://doi.org/10.31538/tijie.v5i2.970>; Neliwati Neliwati et al., 'Curriculum Management in Improving The Quality of Student Learning and Academic Achievement', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (25 February 2023): 115–21, <https://doi.org/10.31538/munaddhomah.v4i1.233>.

²⁶ Rony Rony, 'Urgensi Manajemen Budaya Organisasi Sekolah Terhadap Pembentukan Karakter Peserta Didik: The Urgency of School Organizational Culture Management Against Character Building Students', *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (23 June 2021): 98–121, <https://doi.org/10.31538/tijie.v2i1.26>;

an informal but massive and sustainable process of habitualization and internalization, the hidden curriculum can shape the habitus and character of the students.

In the context of the Al-Ilahiyyah Islamic Boarding School, for example, congregational prayers are routinely held 5 times every day. This worship activity effectively instills the core values of moderation such as discipline, tolerance, respect for differences, solidarity and harmony.²⁷ The students learn to be orderly and obey the rules, focus on worship without disturbing others who have different ways/schools of worship, help each other in the congregation, and feel like brothers and sisters among Muslims. This finding is in line with Arief Rohman's research which concluded that congregational prayer routines can form a disciplined, tolerant, and democratic character.²⁸

Likewise, the routine of reciting the yellow book is carried out by the students every day under the guidance of Kiai and *ustadz*. There they studied religious knowledge broadly, deeply, and comprehensively from various classical books written by great scholars from various schools of thought. This effectively trains a broad mindset, an objective perspective, and the ability to be tolerant and respect the diversity of views within the body of Islam.²⁹ In line with the findings of other researchers, a complete, balanced, and proportional understanding of Islam through the study of the Yellow Book is important to form the *wasathiyah* or moderate character taught by religion.³⁰

Likewise weekly activities, such as *muhadharah* (speech practice) and deliberations between Islamic boarding school administrators with the students. There they are trained to express opinions, listen to each other's different points of view, give input politely, and make decisions by consensus.³¹ Other research also finds that muhadharah and deliberation are effective in

Sumiran Sumiran et al., 'The Principal's Role in Improving the Quality: A Concepts Framework to Developing School Culture', *Frontiers in Education* 7 (9 September 2022): 854463, <https://doi.org/10.3389/feduc.2022.854463>.

²⁷ Ani Aryati and A. Suradi, 'The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities', *Jurnal Ilmiah Peuradeun* 10, no. 2 (30 May 2022): 471–90, <https://doi.org/10.26811/peuradeun.v10i2.646>; Sjeddie Rianne Watung et al., 'School Principals as Leaders in Fostering Attitudes of Religious Tolerance in Schools', *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 8, no. 3 (25 November 2023): 424–36, <https://doi.org/10.31538/ndh.v8i3.4078>.

²⁸ Boy Arief Rochman et al., 'Implementation of Tariqah Dhikr in Strengthening the Character of Tahfidz Santri in Al-Qur'an Al-Falah Islamic Boarding Schools and Suryalaya Islamic Boarding Schools', *International Journal Of Science Education and Technology Management (IJSETM)* 1, no. 2 (7 August 2022): 43–60, <https://doi.org/10.28301/ijsetm.v1i2.8>.

²⁹ Habib Badawi, 'Education Reform in Post-War Japan: An Interdisciplinary Analysis of Policies, Impact, and Historical Context (1945–1952)', *At-Tadzkiir: Islamic Education Journal* 3, no. 2 (6 June 2024): 70–82, <https://doi.org/10.59373/attadzkiir.v3i2.56>.

³⁰ Muhammad Haniff Hassan, 'Wasatiyyah as Explained by Prof. Muhammad Kamal Hassan: Justice, Excellence and Balance', *International Centre for Political Violence and Terrorism Research* 6, no. 2 (2021): 8; Wan Kamal Mujani, Ermy Azziaty Rozali, and Nor Jamariah Zakaria, 'The Wasatiyyah (Moderation) Concept: Its Implementation In Malaysia', *Mediterranean Journal of Social Sciences*, 1 July 2015, <https://doi.org/10.5901/mjss.2015.v6n4s2p66>.

³¹ Sri Marwoah and Suharno Poerwanti Jenny Indrastoeti Siti, 'Literacy Culture Management of Elementary School in Indonesia', *Heliyon* 8, no. 4 (1 April 2022): e09315, <https://doi.org/10.1016/j.heliyon.2022.e09315>; Lesnida Lesnida, Zaini Dahlan, and Siti Halimah, 'Analisis Kompetensi Guru Sejarah Kebudayaan Islam (SKI) Dalam Melaksanakan Pembelajaran Kurikulum 2013 Berbasis Sistem Kredit Semester', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 4 (2022): 356–65, <https://doi.org/10.31538/munaddhomah.v3i4.294>.

forming democratic attitudes, tolerance, and openness in students.³² Next is the weekly routine of nyantri or community service work, from cleaning the bathroom, and yard, to the public kitchen. There a work ethic, solidarity without distinction of social status, mutual respect for every form of work, and a spirit of living in harmony with diverse backgrounds is formed.³³

Lastly, which is no less important, is the interaction and daily activities of students from various ethnicities, regions, and levels of society in Islamic boarding school dormitories. Naturally and informally, but massively, this trains openness, mutual understanding, and tolerant living in diversity.³⁴ Nurfadillah calls this process habitualization, where habitus or structured and routine habits and lifestyles every day will shape human habits or character.³⁵

Of the five components of the hidden curriculum above, both explicitly and implicitly, the core values of moderation are contained. According to Nuraan Davids Moderation values that need to be internalized in the character of students include 1) a middle attitude, not extreme in religion;³⁶ 2) open and objective to different views; 3) tolerance for diversity; 4) do not impose personal opinions/beliefs; and 5) able to live in harmony with adherents of other religions/beliefs.³⁷ Through the internalization process of daily habituation and example, these moderate values slowly animate the thoughts, attitudes, and behavior of the students.³⁸ They become more open to listening to other people, like to help selflessly, quickly forgive mistakes, are tolerant and not quick to judge differences, and are comfortable making friends and working together despite different backgrounds.

Thus, the results of this research strengthen previous empirical evidence regarding the significance of hidden curriculum aspects,³⁹ in addition to the written explicit curriculum, in character education efforts in schools and Islamic boarding schools. A well-designed and implemented hidden curriculum is proven to be able to carve out positive habits and character in students that reflect the desired noble values. The main factor that determines whether or not the implementation of the hidden curriculum is effective in forming the character of

³² Habib Maulana Maslahul Adi, 'Nilai-Nilai Pendidikan Toleransi Dalam Kegiatan Bahs Al-Masāil Di Pesantren Tradisional', *Asatiza: Jurnal Pendidikan* 3, no. 1 (31 January 2022): 20–32, <https://doi.org/10.46963/asatiza.v3i1.438>.

³³ Hari Sulaksono, *Budaya Organisasi Dan Kinerja* (Deepublish, 2015).

³⁴ Muhaemin Latif and Erwin Hafid, 'Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia', ed. Luis Tinoca, *Cogent Education* 8, no. 1 (1 January 2021): 1968736, <https://doi.org/10.1080/2331186X.2021.1968736>.

³⁵ Nurfadillah Nurfadillah et al., 'Construction of Women's Roles in the Andingingi Ritual in the Ammatoa Customary Area, Tana Toa Village, Kajang District, Bulukumba Regency', *Agrikan: Jurnal Agribisnis Perikanan* 16, no. 1 (9 May 2023): 21–39, <https://doi.org/10.29239/j.agrikan.16.1.21-39>.

³⁶ Nuraan Davids, 'Islam, Moderation, Radicalism, and Justly Balanced Communities', *Journal of Muslim Minority Affairs* 37, no. 3 (3 July 2017): 309–20, <https://doi.org/10.1080/13602004.2017.1384672>.

³⁷ Murharyana Murharyana et al., 'Behavior Change of Darul Falah Senior High School Students After Attending Tabligh Akbar', *Dirasab International Journal of Islamic Studies* 1, no. 2 (17 October 2023): 68–77, <https://doi.org/10.59373/drs.v1i2.17>; Kazi Enamul Hoque and Zarin Tasnim Raya, 'Relationship between Principals' Leadership Styles and Teachers' Behavior', *Behavioral Sciences* 13, no. 2 (2023): 111, <https://doi.org/10.3390/bs13020111>.

³⁸ Ibrahim Diallo, 'Introduction: The Interface between Islamic and Western Pedagogies and Epistemologies: Features and Divergences', *International Journal of Pedagogies and Learning* 7 (1 December 2012): 175–79, <https://doi.org/10.5172/ijpl.2012.7.3.175>.

³⁹ Rasmita Panda, 'Impact of Hidden Curriculum On Today's Context of Education', *International Journal of Research in Engineering, Science and Management* 4, no. 8 (23 August 2021): 216–17.

moderate students is the consistency and example of the *Kiai* and *ustadz*.⁴⁰ This is very much in line with the concept of transinternalization of values from educators to students put forward by Sukiyat. According to him, the transfer of values/character requires integrity and real examples from educators, not just mere discourse or talk.⁴¹

That is why, the example and discipline of *Kiai* and *ustadz* in carrying out moderate teachings determines the level of effectiveness of implementing the hidden curriculum at the Al-Ilahiyyah Islamic Boarding School in forming the moderate character of the students. For example, how the *Kiai* and *ustadz* hold congregational prayers, teach the yellow book, give religious lectures, lead discussions, work community service with the students, and their style of speech and daily behavior that reflects a wise, wise, loving, tolerant and respectful attitude towards diversity. This is an example of a real example that then spreads and shapes the moderate character of the students effectively through a process of imitation and habitualization.⁴²

Based on the results of the discussion, the answer to this research gap is that in previous research no one conducted research that revealed that the hidden curriculum is a moderate character builder, the main key of which is congregational prayer, recitation of the book, muhadharah and deliberation, Santri, and interaction. daily social life between students. Identification of these components provides concrete guidance for similar educational institutions in designing effective programs.⁴³ In addition, it reveals that the process of habitualization and internalization of unwritten routines and norms in an informal but sustainable manner can effectively shape the habitus and character of students. It provides new insights into how moderate values can be deeply penetrated through everyday experience. The example of educators has an important role in this implementation, showing that moderate character is more easily formed when educators show real integrity and example, not just through discourse, but through the integration of moderation values and practice in everyday life.

⁴⁰ Aziz et al., 'Tahfidzul Qur'an Curriculum Media Innovation in Islamic Boarding Schools'; Naïma Lafrarchi, 'Assessing Islamic Religious Education Curriculum in Flemish Public Secondary Schools', *Religions* 11, no. 3 (March 2020): 1–29, <https://doi.org/10.3390/rel11030110>.

⁴¹ Siti Aisyah et al., 'Kiai Leadership Concept in The Scope of Pesantren Organizational Culture', *Tajfeir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (2022): 40–59, <https://doi.org/10.31538/tijie.v3i1.106>; Muhammad Turhan Yani et al., 'Advancing the Discourse of Muslim Politics in Indonesia: A Study on Political Orientation of Kiai as Religious Elites in Nahdlatul Ulama', *Heliyon* 8, no. 12 (1 December 2022): e12218, <https://doi.org/10.1016/j.heliyon.2022.e12218>; Farid Wajdi et al., 'The Pattern of Leadership of Kiai in Managing Learning Pesantren', *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (20 March 2022): 15–30, <https://doi.org/10.31538/ndh.v7i1.1832>.

⁴² Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*, vol. 17 (Bandung: Mizan, 1995); Mujahid Ansori, 'Pengembangan Kurikulum Madrasah Di Pesantren', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2020): 41–50, <https://doi.org/10.31538/munaddhomah.v1i1.32>.

⁴³ Jenny Berglund, 'Continuity and Change: Experiences of Teaching Religious Education in the Light of a Life Trajectory of Hifz and Secular Education', *Religion & Education* 44, no. 1 (2 January 2017): 88–100, <https://doi.org/10.1080/15507394.2016.1267544>; Didit Haryadi and Hendro Widodo, 'Pengembangan Kurikulum Berbasis Adiwiyata Untuk Meningkatkan Kemampuan Practical Life', *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (14 August 2020): 195–210, <https://doi.org/10.31538/ndh.v5i2.558>.

CONCLUSION

The hidden curriculum plays a very significant role in improving the moderate character of the students, which is reflected in their daily lives of being friendly, tolerant, helpful, egalitarian, quick to forgive other people's mistakes, and able to live in harmony with the diverse backgrounds of their fellow students. There are several routines, activities, and unwritten norms at the Al-Ilahiyyah Ngoro Jombang Islamic Boarding School that form a hidden curriculum for the students, namely: congregational prayer, recitation of the yellow book, muhadharah, deliberation, nyantri, and daily social interactions between students. The hidden curriculum contains the core values of moderation, namely: being moderate and not extreme, open to different views, tolerant of diversity, not imposing personal opinions, and being able to live in harmony with adherents of other religions/beliefs. The key to the success of implementing the hidden curriculum in forming the moderate character of Santri lies in the integrity and example of *Kiai* and *Ustadz* in implementing the values of moderation consistently.

Practically, this research can be applied to other Islamic boarding schools in Indonesia, especially on the island of Java, because it has almost the same characteristics, while theoretically it can be used as a reference for future researchers because there has not been much complete and detailed research on hidden curriculums in the future. Then.

This research also still has shortcomings such as the methods used, considering that there are so many research methods to obtain consistent results. Apart from the method, what may be a limitation of this research is that the location or research object is still not large enough and is located on the island of Java which has homogeneous Islamic boarding school characteristics so that in the future the researcher suggests conducting research in Islamic boarding school boarding schools outside Java as mentioned above. is on the island of Sumatra.

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